Cornelius Hatton

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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COMMUNICATED.

A HINT BY WHICH WE MAY EXAMINE OUR EXCUSES.—*No. III.*

(*Concluded from page* 82.)

"If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?" PROVERBS XXIV. 11, 12.

Professed partakers of the salvation of our Lord! You have been praying for many years, "May thy kingdom come, and may thy will be done on earth as it is done in Heaven:" And social prayer meetings have for years been weekly and almost daily among us. Now I tell you, that you yourselves have an answer to these prayers, measurably at your own command. Awake, and just put forth your strength; and as the man with the withered hand had his arm restored whole as the other and his strength just doubled, by merely acting in obedience to the command of our Lord; so will your arms be restored, and your strength doubled. Only make the attempt: Only to your prayers add action—vigorous and continued action; and with every exertion, you will find your strength increased, and the difficulties which have hitherto made you timid and weak handed, will cease to exist.

You have prayed, for years, and you are this moment praying, "May the kingdoms of this world become the kingdoms of our Lord and his Christ." Now, each of you has, in fact, a kingdom at his own command. Will you, just on the spot, cheerfully give him up this kingdom, and pray that he may take possession of you and yours as his own property? And do you now say, I am thine; I am thy servant: Here am I, O Lord—send me: only speak the word, and I am all obedience?

Do so cheerfully; and opportunities of usefulness will be opened up to you, and the various talents with which each of you is endowed, will be called forth into vigorous and successful action.

It would be well for you, my friends, and professed friends of our Lord Jesus, to consider how much time, and intellectual and moral talent, is spent—I will not say in direct acts of wickedness; no, far from it—but I must say, large portions of time are spent, and a vast quantity of intellectual and moral talent is put forth, every day, in such a way that the great and important concerns of eternity are not promoted thereby. Now, can you not direct the use of your time, and direct the exertion of your intellectual and moral talents, in such a way as to bear directly upon these great and important concerns? It is not enough that no corrupt communications proceed out of our mouths;—our mouths must also be used for that which is good to the use of

edifying, that it may minister grace to the hearers.

And, brethren, how many of our friends, and acquaintances, and children, have been led astray by the vanities and the follies of this world. to neglect—and to neglect to their eternal destruction, the great salvation; who might have been saved,—who might have this day been fellow workers with us and with God in his great work of reconciling the world to himself,—had we—yes, had we, the professed disciples of our Lord Jesus. been just as diligent in our place in the use of our talent, as the men and women of the world have been in their place in the use of their talent.

Let us not even attempt to excuse ourselves here. Let us just plead guilty; and let us anew, upon the spot, devote our time and talents, and our all, to the service of our Lord and Master. He is worthy of our best affections, and of our most strenuous exertions; and the souls of our children and friends are, we trust, precious in his sight. But in order that they be delivered from death, the proper means must be used; and if we neglect to use these means, and they perish, their blood will be required of our hands: For "if thou forbear," &c.

Brethren, you remember the parable of the talents, and the case of the slothful steward. This man, when he was called to an account, and was condemned, and cast into utter darkness, was not accused of having squandered his talent; much less was he accused of corrupting and destroying others. His crime consisted solely in his having not used it: And likely his reason for his not using it was, there was committed to him only one talent. And when he was urged to action, he plead *inability:* "Had I the wealth, or the intellectual or moral talent, or the influence, or the time, that my neighbor has who has five talents, O how active and useful a man I would be! Many of those who are now ready to be slain, would then be delivered. But as I can do little or nothing, therefore I will not even make the attempt."

Christian Friends—In the great day, we will not be called to account for others;—but each man must render an account of himself in the judgment. The man who has committed to him the five talents, must answer for himself; and the man who has the one talent, must also answer for himself. And remember, that slothfulness is a crime; and that by mere neglect, you and multitudes of others may perish

And now, friends and fellow mortals, will you try to make an estimate of two things?—

1. How much of your time and intellectual and moral talents have been unoccupied, or not very profitably employed, for the last six months, which might have been devoted to promoting, in some form or other, the salvation of souls. And,

2. How extensive the corrupting influence of the most trifling, insignificant servant of Satan within your observation, has been during that period.

Now, after having made an estimate of this kind, only say what would have been the probable result, had you—had each of you, been just as active in the best of causes, as this insignificant and worthless person has been in the worst; had you just devoted your time and talents as cheerfully and as sturdily to the saving of souls, as he has devoted his time and his talents to the destroying of souls?

One word more, and we close.—When we have said to you, professed friends of our Lord Jesus, that you have in yourselves much strength, and this strength will increase in the direct ratio of your using it—the assertion considers you as connected with the living and exalted Head, and as maintaining free and constant intercourse with the Father of Lights and the Fountain of Strength. The amount of the

whole is, you are not to look to the world for assistance; but to look steadily and with confidence to Him, in whose hands is all power, both in Heaven and in earth. And in so doing, and so only, you will increase in strength.

Continue to pray, as you have done, May thy kingdom come, and may the kingdoms of this world become the kingdoms of our Lord and of his Christ. And pray also, every day, that new opportunities of usefulness, and new opportunities of successful exertion, may be opened before you: and that while He is pleased to use you in his work, he may also daily and hourly give to you his own strength, wisdom, and prudence, and courage, and zeal, and meekness, and patience, and confidence, and every other gift and grace. And you may, in all these matters, make large demands. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened." And, thus, waiting upon the Lord, you shall renew your strength. B.

COMMUNICATED FOR THE LUMINARY.

REVIEW.

"Another Voice from the Tomb: being a Funeral Sermon, occasioned by the death of Joseph Cabell Breckinridge, esq. Secretary of State. Delivered," &c. &c. *By Rev. Robert H. Bishop. pp.* 28.

It has been observed in the *Edinburg Review*, that a very large portion of the literature of modern times, consists in sermons. It is, however, also to be remarked—and we cannot but remark it with regret—that *sermons*, however respected they may be among the contributors of the abovenamed journal, are not, among the generality of readers, the most inviting productions of the age: They seem to present, on the other hand, rather a forbidding aspect; so that much of the valuable matter which they contain, remains, in a good measure, often unknown to the world.

The little work before us seems to us to contain some things worthy of being remembered, not only on account of their intrinsic importance, but on account also of the *peculiar view* in which they are here presented. The correctness of which observation we hope to make appear, in the sequel of our remarks.

The text of this sermon seems to be well selected:—"As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting, upon them that fear him; and His righteousness unto children's children."

This text, we say, is well suited to the occasion; and the frailty of man as a *mortal*, is finely (if we may not say *divinely*) contrasted with his importance as an *im*mortal being. As a *mere mortal*, poor man resembles the *flower of the field*, which is almost as evanescent as the course of that breeze which dries up its life for ever: But as an *immortal being*, this *same man*, "from everlasting to everlasting, *if he but fear God*, is the OBJECT of THAT GOD'S MERCY; as will be, in like manner, his *children after him*, if he rear them up in the "nurture and admonition of the Lord."

How delightful,—we must be allowed to exclaim,—the reflections that are here brought up; especially to the surviving family of any deceased God-fearing parent? The parent may be gone: yet he is still, in eternity, the object of God's mercy; and his widow, and his orphans, will not be suffered to want, either here or hereafter. The "Feeder of the ravens" will take care of them in time; and will, furthermore, provide for them heavenly mansions in that eternity to which they are so rapidly hastening. Then, orphan and widow, whoever ye are, weep not! Your own, and your departed protector's, *God* will not be wanting in kindness to you in the hour of your need!

Such is the text.—And from the text, we proceed to consider its discussion in the present discourse: a discussion which consists, in some good degree, in references to other portions of the sacred volume, after the examples of preaching which are set us in the New Testament itself.

And,

1. We are referred to Isaiah LIV. 5: "For thy Maker is thy husband: The Lord of hosts is his name: and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called."

Is not *here* a dependance for the *widow?* She is told to rest her hopes for protection *on God:* and is informed that such resting of hope *shall not be in vain.* No; in the language of the discourse, "Instead of a *creature*, weak, and dependant, and changeable in his condition and in his purposes and plans—she *has here* the *Creator of all*, and the Preserver and Governor of all, the ALMIGHTY, *as her husband*"—and as her husband, too, for eternity!

2. The next reference is to Psalms ciii. 13, 14; and to Psalms lxviii. 5, and especially to the latter passage, in these words: "A *Father of the fatherless*, as well as a Judge of the widow, *is our God in his holy habitation.*"

So that not the widow only, but the *orphan* likewise, (as has before been said in general terms,) has an ample portion, provided of the God of love. Yes, an ample portion: for *it is such* a portion as will remain, as though it *had not yet been touched*,—when the "elements" shall long since have "melted" away with "fervent heat"—an evergreen, yet flourishing, upon eternity's soil!

And,

3. We are referred to passages in Romans, and in Hebrews, which shew forth the *indissoluble character* of that *union* which all believers are received into, with their God and with his people! And an union this is, too, as we have seen, (this union between *every* believer and the great Head of the Church,) which still prepares the way for *other*, and for *other* unions of the like kind, in endless and glorious progression; in consequence of that *mighty principle* (ever kept in view in this discourse), *that ours is a* GOD of FAMILIES—a God that extends his righteousness, and his blessings generally, unto *children's children*—and that extends, too, all his blessings, in their *full amount and force*, so as to shew that, here especially, *He* (this same Jehovah) may be *emphatically* said to

"Live through all *life*, extend through all vast "extent,
"Spread *undivided*, operate *unspent!*"

Such is a slight view of that portion of the discourse which precedes the introduction of the character of the deceased. And we have attempted something more than a mere analysis. We have held up the author's matter, somewhat in a different light. What we have said is such an *abstract*, we trust, as will present, somewhat in a different point of view, (what is so worthy of being variously presented,) *Truth*, as durable as eternity, as important as eternal life. S. T.

(*To be continued.*)

FOR THE WESTERN LUMINARY.

CHRISTIAN EFFORT AND UNITY.

There is certainly nothing more to be desired, than to see the Christian community roused to one united and vigorous effort in the cause of truth and the advancement of the kingdom of Christ;—and it is gratifying to every lover of the Redeemer, to cast his eye over the Christian world at the present day, and see such rapid advancement towards this desirable object. The united efforts of the Christian world, in Bible Societies, Missionary Societies, and benevolent associations of various kinds, are producing those results which constitute the most prominent events of

the era in which we live. But when the friends of the Redeemer are making such united, mighty, and successful efforts in behalf of his kingdom, it is not strange, nay, it is to be expected, that those who are hostile to the kingdom of Christ should be also roused to make united and vigorous efforts in favour of the kingdom of darkness. This is the natural course of things. It is to be expected, then, that as Christians have united in their efforts in favour of the kingdom of Christ; so will his enemies unite in their efforts in favour of the kingdom of darkness. Inasmuch, then, as we see the mightiest efforts upon the one hand, in favour of the kingdom of Christ; so, upon the other, we may expect to see the mightiest efforts in favour of the kingdom of darkness. Now, with this view, I call upon every Christian to have his eye distinctly fixed upon the signs of the times, and see whether there is not evidence to believe that King Messiah, the Lord of Hosts, is summoning all his faithful friends to the standard of the Cross; whilst upon the other, the devil is giving a like summons to his friends to repair to his standard. That Christian must have been sleeping upon his post – he must have been very inattentive, indeed, to what is passing in the world who does not see some mighty crisis just at hand in the Messiah's reign. What that crisis is, we are not left ignorant, in prophesy. It is the last great conflict, and glorious triumph of the Redeemer over the kingdom of darkness, painted in such animated and glowing terms in prophesy. Now, when we see in the eventful day in which we live, the providence of God so distinctly uniting with his revealed claims on our loyalty, what is the duty, and what ought to be the conduct, of Christians? becomes an important inquiry. In answering this question, in my humble opinion, we ought to attend to the three following things: 1. To make themselves acquainted with the history of God's providence. 2. To be united in their efforts. 3. To cultivate Christian forbearance and charity.

1st. To make themselves acquainted with the history of God's providence.—That God exerciseth a particular providence over the world, cannot be denied by any Christian. But I am ready to believe that there are many Christians who do not view this subject in that special point of light with which is connected their personal happiness and usefulness in the world. We are too apt to fix our eye upon the great events that transpire in the history of divine providence—as the rise and downfall of empires—while we overlook those minute circumstances which form the first links in the chain of cause and effect. As a whole is made up of many parts, and some of them very minute; so, great events are produced by a concatenation of causes, some of which, perhaps, are so minute as to escape the eye of observation. If the hand of God is acknowledged in the final cause; so his particular providence must be acknowledged in all the intermediate causes, even to the most minute. That this is the fact, is evinced by the whole history of the world; by our own particular observation; as well as by the express declaration of scripture. We will select one example out of the history of the Bible, which may serve as an illustration of the general principle; and that is, the history of Joseph. What more common, and apparently more trivial, than that an aged parent should manifest a partiality for a young son, in whom he discovered much that was sprightly, and amiable, and pious? And yet this partiality which Jacob manifested for his son Joseph, was the minute beginning of that chain of causes which produced the interesting events connected with the story of Joseph. We might advert to many examples of profane history, and we might refer the reader to the history of his own life, to illustrate the principle,

The scripture expressly teaches this doctrine. The very hairs of your head are numbered, and not one of them shall fall to the ground without the knowledge of your Heavenly Father. We are, then, not only to recognize the hand of God in the earthquake, which causes the earth to "reel to and fro like a drunkard"—in the volcano—in the vast relations of the heavens—in the rise and fall of empires; but also, that his particular providence extends to the minutest concerns of life. How delightful the thought to the Christian, that the God in whom he has trusted is about his path and his pillow, and regards him with a watchful eye in all the concerns of life! In order that the Christian may derive that consolation and stability which this doctrine, connected with the promises of God, is calculated to administer, he must be an attentive observer of the particular providence of God, with respect to himself as an individual, and with respect to the Church of Christ in general. The former he must learn from his own experience: the latter from the testimony of his fellow Christians. The one will tend to confirm his faith and hope in the promises of God, as they particularly relate to himself as an individual: the other, in the promises as they respect the future and general concerns of the Church.

With respect to the providence of God as it regards the general concerns of his church, how great are the advantages which Christians now enjoy, above what they have enjoyed at any former period? Historical testimony is pouring forth, from every part of the world, the most interesting facts relative to what God in his providence is doing for the accomplishment of his many and precious promises respecting the future prosperity of Zion. I allude to the periodical works of the day, so abundant, which record and circulate historical facts from the various Missionary establishments throughout the world, at home and abroad. How delightful, Christian reader, to sit down at the table of God's providence, (if I may so express myself,) and feast for an hour or two every week, on the wonders of God's work in his advancing the universal church! From such a feast as this, he cannot rise, without having his faith strengthened, his hope confirmed, and his soul comforted. If every Christian in our land has not this feast, it is his own fault and loss. I view a religious newspaper as a kind of religious telescope, which presents to the Christian's eye a map of the world, and shews him in one view what God in his providence is doing for his church and people.

But a strict observer of the providence of God, will also have his eye fixed on the enemy with which the Church has to contend. He will be able to see what opposition he is required to make, as a co-worker with God in the accomplishment of his promises to his church and people. S.

(*To be continued.*)

Extract from "An Essay on Faith," by Thomas Erskine, Esq.

No man can be properly said to believe any thing which is addressed to his thinking faculty, if he does not understand it. Let us suppose a Chinese, who can speak no language but his own, brought before an English jury as a witness. Let him bring with him certificates and testimonials of character which place his truth and integrity above all suspicion. There is not a doubt entertained of him, But he gives his evidence in his own language. I ask, does any one juryman believe him? Certainly not,—it is absolutely impossible—nobody understands a word that he utters. If, during the course of the evidence, the jury were asked whether or not they believed what he was telling them, would they not smile at the question? And yet they know that it is truth. They *understand* that

the witness is an honest man, and they *believe* as far as they understand, but they *can believe* no farther. An interpreter is brought—he translates the evidence; *now* the jury understand it, and their belief accompanies their understanding. If one of the jury had understood Chinese, the difference between his belief and that of the rest would have been accurately measured by the difference of their understandings. They all heard the same sounds, and saw the same motions, but there was only one of them, to whom these symbols conveyed any meaning. Now the meaning was the thing of importance to be believed—and the proof of the man's integrity was of consequeuce merely on account of the authority which it gave to his meaning.

Faith and reason are so often talked of as not only distinct from, but even opposed to each other, that I feel it of importance to press this point, by farther examples from familiar life. Several merchants receive from their correspondent at a distance, letters recommending them to follow a particular course in their trade, in order to escape a threatened loss, and to ensure a considerable profit. And this advice is accompanied by the information and reasons on which it is founded. The speculation requires a good deal of hardihood, and a most implicit confidence in the information communicated. One of the merchants, on reading his letter, cannot believe that he is in any such danger as is represented to him—he declares the letter a forgery, and throws it into the fire. Another knows the hand-writing too well, to doubt of its really coming from the person whose name it bears; but he does not believe its contents, and therefore does not act according to its instructions. A third reads his letter as an essay on mercantile affairs in general, without observing the application of it to his immediate circumstances, or the call that it makes on him for instantaneous action; and therefore he also is unmoved by it. A fourth acknowledges the signature and the authority of the information, but reads the letter carelessly, and takes up a wrong idea of the course recommended, and sets about a speculation, before he has made himself acquainted with his correspondent's plan; and consequently receives as little benefit from the communication as any of the former. Now it is quite clear that not one of the four believed the information of their correspondent. Their unbelief is of different kinds, but the result is the same in all. A letter is merely the vehicle of a meaning, and if that meaning is not believed, the letter itself is not believed. The two first understood the meaning of the letter, and rejected it openly and professedly on its own merits. The two last openly and professedly assented to it, but they believed their own interpretation of it, and not the meaning of the writer. It is an absolute absurdity to say that a meaning can be believed without being understood—and therefore nothing which has a meaning can be fully believed until the meaning is understood. When a thing is said or done, of which we don't perceive the meaning, we say, we don't understand that. We are sure that the word has been spoken or the action performed, but we don't apprehend its import. Can we possibly then *believe* that import? In such cases, understanding and belief are one and the same thing. The third and fourth merchants could perhaps both of them repeat their letter by memory; and the third especially, though ignorant, and therefore unbelieving as to its immediate application, could probably talk well of its general principles, and quote Adam Smith in illustration or defence of it. There is a fifth, who reads, acknowledges the signature, understands the contents, believes them, and acts accordingly. This man believes the meaning of his correspond

ent, and if the information was good, he reaps the full advantage of it.

In religion there cannot be any cases parallel to that of the second merchant. No man can believe that the Bible was written by God, and at the same time openly profess to disbelieve its contents; and there are not very many who avow their unbelief of the Divine inspiration of the Scriptures. But there are many nominal Christians in situations very closely resembling that of the jurymen above mentioned, and of the third and fourth merchants. Are there not many who would be astonished and hurt if their Christianity were doubted, who evidently attach as little meaning to the words *Judgment*, *Eternity*, and *Justification by faith in Christ*, as those men did to the Chinese vocables? Can these be said to believe? Are there not many who can speak and reason orthodoxly and logically on the doctrines of the Gospel, and yet do not understand the urgency of these doctrines in application to their own souls? These do not believe the meaning of the Gospel surely. And are there not many who, mistaking the whole scope of the Bible, find in it, what is not there, a plan of justification, in which man performs some part, if not the whole, in the work of redemption; or see in it merely a list and a description of duties, by the performance of which, a man may recommend himself to the favour of God? Those who believe this, believe their own vain imagination, and not the Gospel. A man who is honest in his belief of that which he professes to believe, is certainly free from the charge of deceit and hypocrisy; but his honesty will not convert a lie into a truth; it cannot make that good news, which is not good news; it cannot change the import of the Bible, or the will of God. "Understandest thou what thou readest?" was Philip's question to the Eunuch; and it is a question which each reader of the Bible should put most jealously to himself.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, AUGUST 25, 1824.

We present, in to-day's paper, a Review of Mr. Bishop's sermon on the occasion of the death of the late J. C. Breckinridge, esq. The Review is rather *long*—so that we are compelled to divide it. We could not, however, but offer it to the public—for reasons which we deem it needless to state.

From the Lit'y. and Evang'l. Magazine.

SIR WILLIAM JONES.

Among those eminent men who are known to the world as friends and advocates of the Christian religion, Sir William Jones is entitled to a distinguished place. In his youth, it seems, he had determined to examine with attention the evidences of revelation; and his candid enquiry terminated, as might be expected, in a full conviction of its truth and divine authority. Of this, both his life and his writings, (though none of them are professedly religious,) afford ample proof.

His habitual piety is further expressed in a short prayer, which he composed during his indisposition in September, 1784, and which is as follows:

"O Thou Bestower of all good; if it please Thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continue to advance in happiness, by advancing in true knowledge and awful love of Thee. Thy will be done!"

On a scrap of paper, the following lines appear: they were written by

him in India, but at what period, is not known:

SIR EDWARD COKE.

Six hours in sleep, in law's grave study six,
Four spent in prayer—the rest on nature fix:

Rather,

Seven hours to law, to soothing s umber seven,
Ten to the world allot, and *all* to Heav'n.

His testimony to the truth and authority of the Old and New Testaments is well known. Lord Teignmouth transcribed it from his manuscript in his Bible:

"I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

The preceding sentiments, although they are such as would naturally occur to a believer in the Scriptures, were not necessarily called for, and could have only proceeded from his zeal for the discovery and propagation of truth. This was the fixed object of his whole life, as he has himself declared in the following elegant couplets:

Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth.
Thus let me kneel till this dull form decay,
And life's last shade be brighten'd by thy ray;
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow.*

* *See the letters of Sir William Jones, Sharpe's Edition, Vol. 2d.*

From the New Monthly Magazine.

SIR WALTER SCOTT.

SIR WALTER SCOTT is undoubtedly the most popular writer of the age—the "lord of the ascendant" for the time being. He is just half what the human intellect is capable of being: if you take the universe, and divide it into two parts, he knows all that it *has been;* all that it *is to be* is nothing to him. His is a mind "reflecting ages past"—he scorns "the present ignorant time." He is "laudator temporis acti"—a "prophesier of things past." The old world is to him a crowded map; the new one a dull, hateful blank. He dotes on all well-authenticated superstitions; he shudders at the shadow of innovation. His retentiveness of memory, his accumulated weight of prejudice or romantic association, have overlaid his other faculties. The cells of his memory are vast, various, full even to bursting with life and motion; his speculative understanding is rather flaccid, and little exercised in projects for the amelioration of his species. His mind receives and treasures up every thing brought to it by tradition or custom—it does not *project* itself beyond this into the world unknown, but mechanically shrinks back as from the edge of a precipice. The land of abstract reason is to his apprehension like *Van Diemen's Land*, barren, miserable, distant, a place of exile, the dreary abode of savages, convicts, and adventurers. Sir Walter would make a bad hand of the description of the *millennium*, unless he could lay the scene in Scotland five hundred years ago, and then he would want facts and worm-eaten parchments to support his style. Our historical novelist firmly thinks that nothing *is* but what *has been;* that the moral world stands still, as the material one was supposed to do of old; and that we can never get beyond the point where we are, without utter destruction, though every thing changes, and will change, from what it was three hundred years ago to what it is now—from what it is now to all that the bigoted admirer of the "good old times" most dreads and hates.

It is long since we read, and long since we thought of our author's poetry.

It would probably have gone out of date with the immediate novelty, even if he himself had not made the world forget it. It is not to be denied that it had great merit, both of an obvious and intrinsic kind. It abounded in vivid descriptions, in spirited action, in smooth and flowing versification. But it wanted *character*. It was poetry "of no mark or likelihood." It slid out of the mind, as soon as read, like a river; and would have been forgotten, but that the public curiosity was fed with ever-new supplies from the same teeming, liquid source.

There is a glittering veil of verse thrown over the features of nature and of old romance. The deep incisions into character are "skinned and filmed over"—the details are lost or shaped into flimsy and insipid decorum; and the truth of feeling and of circumstance is translated into a tinkling sound, a tinsel *common-place*. It must be owned, there is a power in true poetry that lifts the mind from the ground of reality to a higher sphere, that penetrates the inert, scattered, incoherent materials presented to it, and by a force and inspiration of its own, melts and moulds them into sublimity and beauty. But Sir Walter (we contend, under correction) has not this creative impulse, this plastic power, this capacity of reacting on his materials. He is a learned, a literal, a *matter-of-fact* expounder of truth or fable: he does not soar above and look down upon his subject, imparting his own lofty views and feelings to his descriptions of nature—he relies upon it, is raised by it, is one with it, or he is nothing. A poet is essentially a *maker;* that is, he must atone for what he loses in individuality and local resemblance by the energies and resources of his own mind. The writer of whom we speak is deficient in these last. He has either not the faculty, or not the will, to impregnate his subject by an effort of pure invention. The execution also is much upon a par with the most ordinary effusions of the press. It is light, agreeable, effeminate, diffuse Sir Walter's muse is a *modern-antique*. The smooth, glossy texture of his verse contrasts happily with the quaint, uncouth, rugged materials of which it is composed; and takes away any appearance of heaviness or harshness from the body of local traditions and obsolete costume. We see grim knights and iron armour; but then they are woven in silk with a careless, delicate hand, and have the softness of flowers. The poet's figures might be compared to old tapestries copied on the finest velvet: they are not like Raphael's *Cartoons*, but they are very like Mr. Westall's drawings, which accompany, and are intended to illustrate them.

Greece.—In the Island of Scio, the remains of the population, not discouraged by their afflicting circumstances, are zealously promoting the publications of the ancient Greek classics, under the direction of M. Coray, who is considered as the patriarch of ancient and modern Greek literature. In the Anthology of Florence, appears a letter from a Greek correspondent, detailing the prosperous state of the Island previous to its vicissitudes: a population of 100.000 souls; a public library, enriched with 12,000 volumes; schools of literature, philosophy, and the sciences; a printing-office; and various other establishments of a benevolent and enlightened description. It was likely to become a sort of capital of Greek learning. The population is now reduced to 8,000.—[*Lond. Ch. Observer.*

CAUSE OF THE JEWS.

Abstract of the Sixteenth Report of the London Society for promoting Christianity amongst the Jews. May, 1824.

Ireland is still the warm and liberal friend of the Jews; and the contributions to the funds of the Society from that country, have not fallen short of last year.

Scotland has also renewed her claim to the character of a valuable Auxiliary, by the liberal donations which have been received.

Nor must your Committee here omit to notice the receipt of £75, as a contribution to the Hebrew Testament fund, from the Portland Society, in the United States of America.

To the exertions of its various friends in the United Kingdom and elsewhere, your Society is indebted for an amount in contributions of £12,426, 0s. 8d.; being an increase beyond that of last year of £1,502, 8s. 1d.

Into the Society's *Schools* for the education of Jewish children, there have been admitted, since the last Report, 4 boys and 1 girl. During the same period, 3 boys and 4 girls have been placed out as servants or apprentices. There are at present in the schools 33 boys and 46 girls.

The issues from the Depository of the Society during the past year have been—Scriptures, in whole or part, 9,559—Hebrew, German-Hebrew, and English Tracts, 136,622—Quarterly Jewish Records, 94,285.

In the *Missionary Seminary* belonging to the Institution, there are at present seven Students, three of whom have been admitted since the last Anniversary. Four missionaries have gone forth in the service of the Society during the year past; the Rev. Alexander M'Caul, accompanied by his wife and Mr. O'Neil, Rev. Charles Neat, together with his wife, and Doct. George Clarke, an Irish physician.

The total number of Christian labourers at present employed under the direction of the Society, or in connection with it, is eighteen.

The operations of the Society, let it not be overlooked, are still in their infancy; yet are they sufficient to afford ample encouragement to those who have studied the analogy of the divine procedure, and have observed that in the economy of grace, no less than in that of nature, the most important results usually arise from small beginnings, and reach their maturity rather by a slow and gradual process, than by sudden and overpowering displays of Almighty power.

Foreign Proceedings.—These have been carried on chiefly in *Holland, Germany, Prussia, Poland, the Mediterranean, Palestine,* and *India.*

The Directors of the Jewish Synagogue at a town in Guelderland, had applied to the Rotterdam Society for Hebrew New Testaments, and Tracts in Polish and German Hebrew.

Mr. Thelwall has lately employed a converted Jew in circulating Tracts among his brethren.

At the same time he distributes Tracts as opportunity offers, among Christians also.

Early in the present year, Mr. T. attended, as sponsor, the baptism of a young Jew from Frankfort, who had received a liberal education. His parents are opulent and of the first respectability; and as his transition to the Christian faith involved great sacrifices of temporal advantage, Mr. T. considered his sincerity as thus put to a very satisfactory test.

Germany.—During the course of last summer, Mr. T. visited some parts of Germany, in company with Mr. M'Caul.

In a letter written towards the conclusion of his tour, Mr. T. says, "Thus far we have reason to bless God, that wherever we have been, we have met with really Christian people, who were willing to show us kindness and love for the Lord's sake. But what is more to the purpose of our journey and of our communication is, *that almost in every place we find some traces of the great work that is going on among the Jews at present, which we cannot but consider as preparatory for greater things, and at least hail as a sure token that we have not entered upon the great work in which we are engaged at all too soon.* We met with abundant proofs that the time *is*

sow the seed is fully come, and *this is our business.*

The same tender compassion seems also, in a very remarkable manner, to influence many of the Christian inhabitants of Dresden.

At a recent baptism of a Jewess and her seven children, *sixteen* Jewish converts were present, and a good impression seemed to be made on the minds of many other Jews who attended.

Prussia.—The Berlin Society for promoting Christianity among the Jews, continues to enjoy the most decided marks of the favour of his Prussian Majesty.

The Society has printed 3,000 copies of the New Testament in German-Hebrew from stereotype plates furnished by your Society.

The interests of the Society have been most essentially promoted by the labours of Professor Tholuck. His time, talents, and extensive acquirements in Oriental literature, are largely occupied in publications of various kinds, designed to further the cause of Jewish conversion. Amongst others, he has commenced a periodical work in German, similar to the Jewish Expositor, entitled "The Friend of Israel!"

In a letter dated the 1st of February, in the present year, Professor T. states, that the number of Jews instructed and baptized in Berlin alone in the course of the last eighteen months, amounts to *fifty.*

Professor Tholuck writes:—"*It is in general a new and cheering phenomenon of our day, to see among students in divinity, so many sons of Abraham. The number of them at Breslau is considerable.*" He mentions three such Jewish students with whom he himself had become acquainted.

Mr. Smith writes from Breslau, under date of June 7—"One part of the town, and that not a little one, is inhabited by Jews almost exclusively, to whom, as soon as I found a convenient opportunity, I made my object known. *From that time till the present moment they have been coming to me for books &c. from morning till evening, and some of them have repeated their visits a great many times; and on the whole I have never seen in any town such a favourable disposition among the Jews to Christianity.*"

In a letter written a few days later, Mr. Smith says—"*To-day, from very early in the morning till late in the evening, I have had Jews constantly calling for books, &c. and explanations of some passage.*"

And again, three days after—"*To-day and yesterday crowded with Jews the whole of the day, requesting books on the subject of Christianity, whom I could not supply, not having an arrival, as I expected.*"

From Great Glogau Mr. S. writes—"*In this town they were equally pressing for books; my room was crowded to excess.*" He adds afterwards, "*Many of the Jews here appear to be Christians at heart, and only wait for each other.*"

Poland.—Mr. Handes spent some time in the course of last summer at Posen, in Prussian Poland. "The Jews visited him daily in crowds," applying for books or for religious instruction. Several young persons in particular manifested an anxious desire to embrace Christianity.

During his stay, Mr. H. had the satisfaction of learning that *several Jews met on a stated day, for the purpose of reading the New Testament;* and that in the public school for the education of Christian boys, *free places had been appointed for Jewish children*, fourteen of whom attended, and appeared desirous of Christian instruction.

At Inowraklaw, he had unusually numerous visits from Jews, some of whom were teachers: was even permitted to *deliver an address in the Synagogue*, which was afterwards found to have been not without good effect.

"At Philopowo, a small town on the Polish frontiers, which contains 2,000

Jews, we were received by them with the greatest joy.

"In Ratska we were also well received by the Jews, who gave us a pressing invitation to visit their synagogue, and to speak to them there about the Messiah."

Mr. Moritz, the Jewish convert employed as a missionary among his brethren by the Emperor Alexander. continues to labour with zeal and perseverance in that capacity: and has been instrumental in awakening, or confirming religious impressions in not a few Jews in various parts of Russian Poland.

From the Boston Recorder, July 31.

Every week brings with it refreshing intelligence of Zion's prosperity—and every month brings accumulated evidence of the presence of the Lord with his church.

The instruction of the poor Irish is advancing rapidly under the auspices of several distinct, yet harmonious Societies, and the beneficial results are so striking, as to command admiration even from the enemies of religion. At least two millions of this unhappy nation are made partakers in the blessings diffused by schools established on the principles of Christian charity.

On the Continent of Europe, where gross darkness for ages has covered the people, Bibles and various other religious publications are spreading, not without opposition, but with steadiness and effect. Several departments of France, the Netherlands, the west of Germany, Switzerland, Genoa, and Spain, are happily sharing in the labours of the "Continental Society." To use the language of the Report—"One of the officers of the Society has made an incursion into Spain against superstition, with a small army of 500 Bibles and Testaments, beside a number of light troops in the shape of Tracts. He penetrated to the walls of Madrid, and discharged into it his 500 copies, under the protection of the French military." These exertions are attended with the perils of imprisonment and death to the agents; but men are found who count not their lives dear, in a cause of such magnitude and value.

The Moravian missionaries, 171 in number, are smiled on in their unwearied labours. In *Greenland*, the places they have hitherto occupied are become too strait, and a new settlement is forming. In *Surinam* many of the negroes have turned unto the Lord, and the good work among them advances. In Antigua and St. Kitts considerable numbers have been added to the churches.

Missions among the Jews, scattered over Europe and Cochin in India, are assuming a more fixed and elevated character every year. Conversions are becoming more frequent—prejudices are subsiding—the Gospel is more abundantly studied—tracts, suited to the state of the Jews, are sought with avidity—schools are extending a happy influence over the rising generation—several of the recent converts are young men of talents, respectable connexions, and of ardent zeal.

The Foreign Missions supported by the Christian liberality of this country, are regularly advancing, through the favour of God, toward the accomplishment of their great object. From *Bombay*, we learn, that the influence of the Gospel on the minds of the natives generally is increasing, though no special convictions or conversions are mentioned. There is an increased number of hearers at the chapel, and many of the schools are enlarging. At Oodooville, in *Ceylon*, three instances of hopeful conversion have occurred, and in a few other instances serious impressions are produced. At the *Sandwich Islands*, 24 chiefs (all but one or two) favour the mission. The church now consists of 28 members. The improvement of the natives in knowledge and morality, is already such as to encourage the mis-

sionaries in the expectation, that ere long the Spirit of the Lord will breathe on the slain, and raise up for himself a great army from the dry bones. The *Palestine* Mission encounters many difficulties arising from the heterogeneous character of the population, and from the capriciousness of the existing government; but neither concealed nor avowed opposition have diverted the missionaries from the path of duty marked out by Providence. and at their different stations they are pursuing the great object of their mission in quietness, and with unwearied diligence. The *Indian* Missions within the limits of the United States, carry with them overwhelming evidence of the power of the Gospel over the ferocity of the savage heart, and over the evil habits of uncivilized life. At Hightower, in the Cherokee nation, there have been 16 instances of hopeful conversion; at Carmel 38; at Brainerd, at Willstown, and Creekpath, there are humble enquirers. The progress of civilization keeps pace with the progress of religion. Among the Choctaws there is *less* to gratify the heart of the Christian philanthropist than among the Cherokees; yet civilization and religion are advancing among them. The missionaries to the Osages regard the recent establishment of a garrison under Col. Arbuckle, near to them, as a Providential favour, by which order and stability will be given to the nation, and permanence to the mission. Their schools are increasing, and their influence over the tribes extending.

REVIVALS OF RELIGION.

Cherokee Indians.—A letter from J. C. Ellsworth, dated Brainerd, May 25, 1824, and published in the Mirror, contains the following paragraph —

"The Lord is working wonders amongst this people. He is greatly blessing the exertions of missionaries. In the past year, many, as we hope, have been brought into the kingdom of the Redeemer. At Carmel about 30, High-Tower 20, Haweis 4 or 5, Wills Town about 8, Creek Path 3 or 4, and at this place 2 or 3 of the scholars."

Boston Rec.

BRUNSWICK, MAINE, JULY 17.

The unusual attention to religion continues among the Baptists in this town. Twenty-four have been added to the church. And it is expected that many more will soon confess Christ before men.

We understand that there is a powerful work of the Lord in Lisbon, but we have not yet learnt how many have given a scriptural evidence of religion.

Baptist Herald.

LEGISLATURE OF NEW-YORK.

FROM THE NEW-YORK STATESMAN.

Albany, Thursday, August 5, 1824.

The popular branch of the legislature, the more immediate representatives of the people, *have this day declared, by a handsome majority, in favour of passing an electoral bill*, giving to the people the right which has been so long withheld from them, and which they have so loudly demanded. The advocates of the bill in the House have done their duty manfully, resisted successfully every attempt to evade a direct vote on the question, and placed the responsibility where it belongs, *upon the Senate.* A concurrent resolution which passed the House, that it is expedient to pass a law at the present session, giving the choice of Presidential electors to the people, was sent to the Senate this afternoon. After it was read by the Clerk, Mr. Burt moved, that the Senate concur. The Lieutenant Governor decided the motion to be out of order, as contrary to the rules of the house. Mr. Burt moved to dispense with the rules that relate to the subject. The President also decided this motion to be out of order. An appeal

was made, and the decision of the chair was sustained 19 to 10.

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Extract of a letter dated Albany, Aug. 6.

"The vote in the House yesterday, following up that of the preceding day, and by an increased majority, has scattered the ranks of the enemy. They are in confusion, and dismay irretrievable. Though, through the corrupt combination in the Senate, the people will be defrauded of their electoral rights in the choice of President their wishes will be still fulfilled, for yesterday's vote sealed Mr. Crawford's doom in this state. His whole strength, his utmost strength in the House, is comprised within, and limited by, 44. Allowing all that can be claimed for him in the Senate, 20 or 25, if they please, he cannot get the majority on joint ballot. His race is therefore run, as far as the votes of New-York are concerned, and though his friends have been able to defeat a great principle, and to put upon record their votes against the people, it is consoling to reflect that they have thus exposed themselves to lasting odium in vain, for they will be defeated still in their main object. To those who have fought the good fight in the House and in the Senate, the public will not be ungrateful. Without enumerating others, I must say the speech of General Tallmadge was delivered with a force and effect such as I have not often seen equalled."

N. York American.

Death of Mr. Rodney.—Buenos Ayres papers received at Baltimore, by the brig Noble, Capt. Staples, communicate the melancholy intelligence of the death of the Hon. C. A. Rodney, American Minister at Buenos Ayres. He died suddenly on the 10th of June, at six in the morning, and was buried with appropriate marks of respect on the followinging day. His family were to take passage for Philadelphia on board the brig American, captain Neal, to sail in a few days after the Noble. The Buenos Ayres '*Mercantil*' which announced the death of Mr. R. is clothed in the emblems of mourning.

A letter, says the '*Argos*' of April 30, received at Buenos Ayres from Lima, dated the 19th April, states that Bolivar has paid the navy in the Pacific up to that date, and that he was at Truxillo with 15,000 men, and General Sucre at Huacho with 8,000. This account may be exaggerated, but the first we well know has not less than 10,000, and the latter 5,000. We also know that he is daily receiving reinforcements.

Nat. Gaz.

Burlington College, Vermont.—Eight thousand dollars have been subscribed at Burlington, towards the erection of a new college there, in place of the one lately destroyed by fire.

PSALM CXLVIII.—*By Montgomery.*

Heralds of creation cry,
—Praise the Lord, the Lord most high;
Heaven and earth, obey the call,
Praise the Lord, the Lord of all.

For He spake, and forth from night
Sprang the universe to light;
He commanded,—Nature heard,
And stood fast upon his word.

Praise Him, all ye hosts above,
Spirits perfected in love;
Sun and moon, your voices raise,
Sing, ye stars, your Maker's praise.

Earth, from all thy depths below,
Ocean's hallelujahs flow;
Lightning, vapour, wind, and storm,
Hail and snow, his will perform.

Vales and mountains, burst in song;
Rivers, roll with praise along;
Clap your hands, ye trees, and hail
God, who comes in every gale.

Birds, on wings of rapture, soar,
Warble at his temple-door;
Joyful sounds, from herds and flocks,
Echo back, ye caves and rocks.

Kings, your Sovereign serve with awe;
Judges, own his righteous law;

Princes, worship him with fear;
Bow the knee, all people here.

Let his truth by babes be told,
And his wonders by the old:
Youths and maidens, in your prime,
Learn the lays of heaven betime.

High above all height his throne,
Excellent his name alone:
Him let all his works confess;
Him let every being bless.

THE WESTERN LUMINARY.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

Fayette County.—James Rell, Doct. J. Todd, Rev. Geo. Boon, Dr. Jno. R. Witherspoon, Rev. Robt. Marshall, N. Ferguson, John Shaw.

Bourbon.—Isaac Webb Thomas P. Smith, Ephraim Harriott, John Curry, Rev. Andrew Todd, Jonas Markey.

Clarke.—J. D. Thomas, Walter Preston, Silas W. Robins, Esq. James Stonestreet.

Montgomery.—Rev. J. P. Howe.

Bath.—Thomas Hill, James McIlhenny.

Woodford.—Samuel Campbell, Samuel M. Wallace, Abraham Dale, J. R. M'Farland.

Franklin.—Thomas Paxton, J. J. Miles, Rev. Eli Smith, D. C. Humphreys.

Mercer.—Rev. Thomas Cleland, Dr. W. Pawling, Wm. Nourse, sen. David Caldwell, M. G. Youce, Samuel Maccoun, Rev. S. K Nelson, Dan'l Barbee.

Perryville.—Wm. E. Crawford.

Greene.—Gen. Allen, Rev. J. Howe, Rev. John Chandler, Rev. Isaac Hodgins, John Tate.

Adair.—Rev. S. B. Robertson, Rev. Jeremiah Abell, Maj. Benjamin Workman.

Garrard.—Rev. J. C. Barnes, Alexander Reed, Charles Spilman.

Jessamine.—Saml. Rice, Wm. H. Rainey.

Henderson.—N. C. Horsley, E. H. Hopkins.

Christian.—James H. Rice.

Mason.—Rev. J. T. Edgar, John Boyd. Dr. John Drake.

Henry.—James Dodd.

Nicholas.—Jonathan Smith.

Caldwell.—Rev. Robert Lapsley.

Shelby.—Rev. A. Cameron, Rev. Andrew Shannon, Rev. Henry L. Rice.

Jefferson.—Wm. Vernon, Rev. Samuel K. Snead, Rev. Dr. Blackburn.

Madison.—Archibald Curl, Dr. Alexander Miller.

Gallatin.—W. O. Butler.

Washington.—Joseph Maxwell, Andrew Cunningham, Geo. M. Wilson.

Logan.—Rev. Daniel Comfort, Presley Edwards, Esq. William I. Morton.

Fleming.—Rev. James K. Burch, A. E. Ballard.

Todd.—Rev. Wm: K. Stewart.

Harrison.—Rev. J. R. Moreland.

Scott.—Samuel Glass, Samuel Finley.

Great Crossings.—M. D Averill.

Owenton.—James Vanallen, esq.

Nelson.—Rev. William Scott, Jonathan Simpson

Warren.—Rev. D. H. Phillips.

Glasgow.—Robert Ferguson.

Dayton, Ohio.—Rev. Wm. Graham.

Cincinnati.—Rev. James Kemper, Rev. Erastus Root, Jno. F. Keys.

Lebanon.—Jacob D. Lowe.

Natchez.—Rev. George Potts.

Charlestown, Indiana.—Rev; Jno. Todd; Thomas Todd, esq.

Abingdon, Va.—Rev. Stephen Bovell.

Livonia, Indiana.—Rev. W. W. Martin.

Smockville.—Samuel Smock.

St. Louis, Missouri.—Dr. W. M. Green.

Nashville, Ten.—Rev. Mr. Campbell.

Gallatin.—Joseph Robb, (couutry.)

Campden, S. C.—Rev. S. S. Davies.

Darien, Georgia.—Rev. Jno. Joice.

Chilicothe.—The Hon. Mr. Thompson.

Robstown, Pa.—Hon. Mr. Plumber.

Huntsville, Ala.—Jno. W. Tilford, Esq. Rev. Mr. Allen.

Shawnoetown.—Rev. Charles Phillips.

Madison, Ia.—D. M'Clure.

Detroit.—Rev. Joshua Moore.

Pittsburgh.—Rev. Mr. Swift.

Shelbyville, Ten.—Rev. Alexr. Newton.

Columbia, Ten.—Dr. James W. Frierson.

Winchester, Ten.—William Estil.

Bloomville, Mo.—Josiah Dickson.

Grand Praire, Mo.—James Tate.

Trenton, N. J.—Rev. Robert Gibson.

Vincennes, Ia.—Rev. Samuel T. Scott.

New-Lexington, Ia.—Francis Hinds.

New-York.—Rev. M. Bruen.